



کربلا کا خونیں منظر

Bloodshed in Karbala

This booklet comprises extremely useful
madani pearls especially for islamic sisters

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ہ	Ĥ/ĥ
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ی	Y/y
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	اَ	A/a
چ	Ch	ظ	Ẓ/ẓ	اُ	U/u
ح	H/h	ع	‘	اِ	I/i
خ	Kh/kh	غ	Gh/gh	اَہ	Ū/ū
د	D/d	ف	F/f	اِہ	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	اِہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِہ	Ā/ā

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Bloodshed in Karbalā

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Excellence of Durūd Sharīf

A person saw a horrible thing in his dream. He asked fearfully, ‘Who are you?’ It replied, ‘I am your bad deeds.’ The person asked, ‘What is the way of getting rid of you.’ It replied: ‘Reciting Durūd Sharīf in abundance.’ (*Al-Qawl-ul-Badī*, page 225, *Mawsast-ur-Riyān, Beirut*)

صَلُّوْا عَلٰى الْحَبِيْب صَلِّى اللّٰهُ عَلٰى مُحَمَّد

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Sag-e-Madīnāh Muhammad Ilyās ‘Aṭṭār Qādirī Razavī عَفِى عَنْهُ says Salām from the bottom of his heart to his Madanī daughter¹ (an Islamic sister), a devotee of the Holy Prophet and Madīnāh and a Muballighah (female preacher) of Dawat-e-Islami.

¹ The letter was basically written to a troubled Islamic sister to reassure her. It also contains guidelines about the way of doing the Madanī work of Dawat-e-Islami. It has been presented with some amendments.

اَسْلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ عَلٰی كُلِّ حَالٍ

I received your hand-written letter which revealed your intense devotion for the Holy Prophet ﷺ. Reading your letter, I realised that you are very concerned about Dawat-e-Islami and make efforts for its Madanī work. I felt immense happiness to know about your devotion for Dawat-e-Islami.

My Madanī daughter! Don't care about people's taunts; whoever tries to tread on the path of Sunnah, society often degrades and misbehaves him/her in the very same way. Alas!

*Woh dawr āyā kay dīwāna-e-Nabī kay liye
Har aik hāth mayn patthar dikhāi daytā hāy*

*(It is the era in which stones are seen in the hands of people
against the devotee of the Prophet)*

Bloodshed in Karbalā

Imagine the hair-raising scene of Karbalā whenever someone oppresses you due to serving or acting upon Sunnah. What was the fault of the Prophet's family? They just wanted the glory of Islam. The beautiful flowers of the Prophet's garden were brutally trampled as a punishment of this sacred crime. Alas! The buds of the garden of Sayyidatunā Fāṭimah رَضِيَ اللّٰهُ عَنْهَا were mercilessly trampled by horses-hooves. What would have been the feelings of Sayyid-ush-Shuhadā Imām Ḥussain رَضِيَ اللّٰهُ عَنْهُ

at the time when the army of Yazīd would have killed his sons
in front of his eyes!

Alas! Baby ‘Alī Aṣgher

Alas! Baby ‘Alī Aṣgher رَضِيَ اللهُ تَعَالَى عَنْهُ! What would have been the
magnitude of the grief and sadness of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ
at the time when an arrow would have struck ‘Alī Aṣgher’s
thirsty throat and he would have writhed and died in his father’s
lap!

Daīkhā jo yēh naṣārah kanpā ḥay ‘Arsh sārā
Aṣgher رَضِيَ اللهُ تَعَالَى عَنْهُ kay jab galay par ṣālim nay tīr mārā

*(Even the whole ‘Arsh trembled when the oppressor shot
an arrow at Aṣgher’s throat)*

And ...and how sad Sayyidā Shaḥar Bāno رَضِيَ اللهُ تَعَالَى عَنْهَا, the
mother of ‘Alī Aṣgher رَضِيَ اللهُ تَعَالَى عَنْهُ, would have been, when she
would have seen the blood-stained corpse of her baby.

Ay zamīn-e-Karbalā yēh to batā kyā ḥo gayā
Nannāh ‘Alī Aṣgher رَضِيَ اللهُ تَعَالَى عَنْهُ tayrī gawdī mayn kaysay so gayā

*(O, the land of Karbalā, tell me what has happened, how
the baby ‘Alī Aṣgher رَضِيَ اللهُ تَعَالَى عَنْهُ slept in your depth)*

The Departure of Imām Ḥussain رضي الله تعالى عنه

My Madanī daughter! Ponder for a moment! What would be the feelings of Sayyidā Zāinab رضي الله تعالى عنها, Sayyidah Sakīnah رضي الله تعالى عنها and other women of the family at the time when Sayyid-ush-Shuhādā Imām Ḥussain رضي الله تعالى عنه would be departing from the camp for being beheaded after the martyrdom of his sons and other beloved companions!

*Fāṭimah kay lādlay kā ākhirī dīdār ḥay
Ḥashr ka ḥangāmah barpā ḥay miyān-e-Aḥl-e-Baīt
Waqt-e-Rukḥṣat keḥ raḥā ḥay khāk mayn miltā suḥāg
Lo Salām-e-ākhirī aay baīwagān-e-Aḥl-e-Baīt*

*(There is the last scene of the beloved son of Fāṭimah, there is
the mayhem of the day of judgement.*

*The husband going to be martyred is saying at the time of
departure; take my last Salām, O, the widows of Aḥl-e-Baīt!)*

The Plundered Caravan of Karbalā

And then ...then...only Imām Zāin-ul-‘Ābidīn رضي الله تعالى عنه, who was ill, and some ladies remained alive, all the camps became desolate. The corpses of the youth and children of the holy family were lying everywhere outside the camps. The cruel troops of Yazīd plundered and burnt the camps; imprisoned all, raised the heads of the martyrs on spears and drove the plundered caravan like a herd of animals. Even its imagination

is extremely heart-breaking. Our heart weeps with the tears of blood when these horrific scenes cross our mind. My Madanī daughter! If you remember this scene **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your trouble will look extremely trivial to you. Our trouble is not a trouble at all if compared with that of Ahl-e-Baīt.

Piyāray Muballigh! Māmūlī sī mushkil pay ghābrātā hāy!

Daikh Hussain nay Din ki khatir sara ghar qurban kiya

(Dear preacher! You get perplexed over a trivial difficulty; see!

Hussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ scarified his whole family for Islam)

Anyway, stick to patience and decorum, lead your short life according to Shari'ah and Sunnah and remain associated with Dawat-e-Islami and keep calling the Islamic sisters towards righteousness.

Death is Inevitable

Remember! Death is inevitable. Those who hold us dear will soon take us to the desolate cemetery on their shoulders and come back after burying us in the dark grave. Allah **عَزَّوَجَلَّ** forbid, if we indulge in immodesty, adopt unlawful fashion, become careless in offering Salah and having fast and if Allah **عَزَّوَجَلَّ** and His Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** become displeased with us and if, as a result, we are punished, how will we stay in our dark grave with snakes and scorpions till the judgement day? Therefore, one should never get heedless of death and make preparations for never ending hereafter in this mortal and transient life.

*Mayrā dil kānp uih̄tā h̄ay kalaījah̄ munh̄ ko ātā h̄ay
Karam Yā Rab عَزَّوَجَلَّ! Andh̄airā qabr kā jab yād ātā h̄ay*

*(My heart trembles and I get extremely anxious when I
remember the darkness of my grave)*

The Blessing of Madanī Environment

My Madanī daughter! One can attain not only a lot of Šawāb but also a good company by carrying out the Madanī work of Dawat-e-Islami. One gets habitual of performing good deeds and gets the love of Madīnah̄ as well as the Prophet of Madīnah̄ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Try to imagine the huge Šawāb of call towards righteousness by reading the following narration.

Once Sayyidunā Mūsā Kalīmullāh عَلَيهِ السَّلَام humbly asked Allah عَزَّوَجَلَّ, ‘What is the reward for the one calling his brother to righteousness and preventing him from evil?’ Allah عَزَّوَجَلَّ said, ‘I write the reward of one-year’s worship for his each and every statement and I have [shyness] in giving him the punishment of the Hell.’ (*Mukāshafa-tul-Qulūb, page 48 Dar-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

The Treasure of Good Deeds

سُبْحَنَ اللّٰهِ عَزَّوَجَلَّ! If we tell something good to someone, we will get the Šawāb of one-year’s worship. Now ponder! If you give Dars through Faīzān-e-Sunnat to any Islamic sister, and suppose, you read out two pages and twenty good things were described, you

will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** get the Šawāb of twenty years' worship whether or not the Islamic sister listening to the Dars acts accordingly. Further, if that Islamic sister started acting upon what you described during Dars, you will also get Šawāb so long as she will keep acting. If she conveyed any Sunnah which she learnt from you to someone else, so both she and you will get Šawāb. In this way, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your Šawāb will multiply. In this world, if man is shown the Šawāb of call to righteousness which will be given in the Hereafter he will not perhaps waste even a single moment, he would just keep spreading call towards righteousness.

Don't let satanic thoughts cross your mind because he would create hurdles in your way so that you give up the great task of call to righteousness. Giving Dars through Faizān-e-Sunnat is one of the Madanī works of Dawat-e-Islami. Distribute the Madanī pearls of Sunnah by giving Dars at a fixed time and attain heaps of Šawāb.

22 Madanī Pearls about Giving Dars from

Faizān-e-Sunnat

(These Madanī pearls are useful for Islamic brothers as well as Islamic sisters.)

Madīnah 1: The saying of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, “Whosoever conveys an Islamic teaching to my Ummah so that a Sunnah is established or religious bigotry is dispelled,

will enter Heaven.” (*Hilya-tul-Auliya, Vol.1, page 45, Ḥadīṣ 14466, Dar-ul-Kutub ‘Ilmiyyah, Beirut*)

Madīnah 2: The Holy Prophet ﷺ said “May Allah عزوجل keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.” (*Jāmi’ Tirmizī, Vol. 4, page 298, Ḥadīṣ 2665, Dar-ul-Fikr, Beirut*)

Madīnah 3: One of the wisdoms of Sayyidunā Idrīs’ sacred name is that he used to spread the teachings of the divine books abundantly. He was known as **Idrīs** علي نبينا وعليه الصلوة والسلام meaning ‘the one often giving lessons.’ (*Tafsīr-e-Kabīr, Vol. 7, page 550 – Tafsīr-ul-Ḥasanat, Vol. 4, page 148, Zia-ul-Quran Publications, Lahore*)

Madīnah 4: Sayyidunā Ghauṣ-ul-A’ẓam رضي الله عنه said, “دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا” I kept disseminating knowledge until I became a Quṭb.” (*Qaṣīdah-e-Ghauṣiā*)

Madīnah 5: Giving Dars from Faizān-e-Sunnat is also one of the Madanī activities of Dawat-e-Islami. Earn a huge Šawāb by spreading the Madanī pearls of Sunnah giving Dars at shops, schools, colleges and other busy places at a predetermined time.

Madīnah 6: Everyone should try to get the privilege of either giving or listening to at least two Dars daily from Faizān-e-Sunnat.

Madīnah 7: In Sūrah Taḥrīm, Āyah 6, Allah عَزَّوَجَلَّ said:-

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

“O believers, save yourselves and your families from the fire whose fuel are men and stones.”

One of the ways of saving yourself and your family from the Hell-fire is the Dars of Faizān-e-Sunnat. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muḥākaraḥ daily or weekly through the cassettes released by Maktaba-tul-Madīnah.

Madīnah 8: The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that people's rights are not violated, i.e. the road, street etc. should not be blocked due to Dars, as such violations are sin).

Madīnah 9: Give Dars after such a Ṣalāḥ after which most people could attend Dars.

Madīnah 10: Offer the Ṣalāḥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the same Masjid.

Madīnah 11: Give Dars at such a place (rather away from the Arch) where others offering Ṣalāḥ or reciting the Quran do not get disturbed.

Madīnaḥ 12: The responsible Islamic brother of Żāilī Mushāwarat should entrust two well-wishers (Islamic brothers) with politely conversing those going out of the Masjid and requesting them to attend the Dars sitting closer.

Madīnaḥ 13: Give Dars in a sitting-posture observing veil within veil¹. If there are a large number of listeners, there is no harm in giving the Dars standing and using a mike, but others offering Ṣalāḥ or reciting the Quran should not be disturbed due to your loud voice.

Madīnaḥ 14: Your voice should neither be too loud nor too low. Try to give Dars in moderate voice so that only the audience listen and other people offering their Ṣalāḥ are not interrupted.

Madīnaḥ 15: Always give Dars slowly and calmly.

Madīnaḥ 16: Study whatever you will be delivering in the Dars in advance so that you do not make any mistake during the Dars.

Madīnaḥ 17: Ensure the correct pronunciation of the words of Faizān-e-Sunnat so that it becomes your habit.

Madīnaḥ 18: Get checked your pronunciation of Ḥamd, Ṣalāt, the Durūd read out at the commencement of the Dars, the Āyah of Durūd and the concluding Āyah etc. by any Sunnī scholar. Likewise, do not recite Arabic supplications etc. individually until you get your pronunciation corrected with the help of a Sunnī scholar.

¹ Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from naval to knees.

Madīnah 19: Besides Faizān-e-Sunnat, Dars may also be given from other Madanī booklets¹ published by Maktaba-tul-Madīnah.

Madīnah 20: Complete the Dars including the concluding supplication within seven minutes.

Madīnah 21: Every Muballigh and Muballighah should memorise the method of giving Dars, the post-Dars persuasion and the concluding supplication.

Madīnah 22: Islamic sisters should amend the manner of giving Dars appropriately.

Method of Delivering Dars

Say the following three times:

“Please come closer.”

Then, doing veil within veil, sit in folded leg position [as in Ṣalāh] and recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Then make the attendees of the Dars repeat the following Durūd:

¹ Give Dars from the books and booklets of Amīr-e-Aḥl-e-Sunnat only. (Markazī Majlis-e-Shūrā)

وَعَلَى الْإِكِّ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى الْإِكِّ وَأَصْحَبِكِ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

If you are in Masjid, get the participants to make the intention of I'tikāf in these words:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnat I'tikāf.

Then say the following:

“My dear Islamic brothers! Come closer and, in respect of the Dars, sit in the folded leg position [as you sit in Ṣalāh]. If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration because listening to it inattentively looking here and there, playing on the floor with your finger or messing around with your clothes, body or hair may result in the depletion of its blessings¹.”

After saying this, read an excellence of Durūd from Faizān-e-Sunnat.

Thereafter, read this aloud so that all brothers may recite Durūd.

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Make similar persuasion at the commencement of Bayān (Speech) as well.

Thereafter, begin the Dars by reading from the book. Read out what is written in the book only. Read only the translation of Arabic text. Do not give your own explanation of any Qurānic Āyaḥ or Ḥadiṣ, as it is Ḥarām to do so.

Make persuasion in the following words at the end of Dars:

(Each Muballigh should memorize following paragraph by heart and make persuasion accordingly without any alteration at the end of Dars and Bayān.)

By the Grace of Allah ﷺ, Sunnahs of the Holy Prophet ﷺ are abundantly learnt and taught in the Madanī Environment of Dawat-e-Islami, a global non-political movement for the preaching of Qurān and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah-inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallāḥ Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilāḥ¹ with the devotees of the Holy Prophet to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmahdār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ ﷺ you will

¹ Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **“I must strive to reform myself and people of the entire world.”**

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ In order to reform ourselves, we must act upon the Madanī In’āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah.¹ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

Allah عَزَّوَجَلَّ karam aysā karay tujh pay jahān mayn

Ay Dawat-e-Islami tayrī dhūm machī hō

*May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace!
That it becomes glorious at each and every place*

Finally, with absolute humility and humbleness, make the following Du’ā conforming to the manners of raising hands without adding and leaving out anything:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط

“Yā Allah عَزَّوَجَلَّ! For the sake of Muṣṭafā صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgive us, our parents, and all the Muslims! Yā Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all of our sins, give us the passion to become pious and practising Muslims and make us obedient to our parents! Yā Allah عَزَّوَجَلَّ! Make us Your and Your beloved

¹ Here, Islamic sisters should say, ‘We have to make our male (Maḥram) relatives travel with Madanī Qāfilah.

Prophet's sincere devotee! Cure us from the disease of sins! Yā Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madanī In'āmāt and travel with the Madanī Qāfilaḥs! Yā Allah عَزَّوَجَلَّ! Bless us with the enthusiasm to persuade others to carry out Madanī activities! Yā Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, wrongful court cases and different types of worries! Yā Allah عَزَّوَجَلَّ! May Islam dominate and the enemies of Islam be disgraced! Yā Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah عَزَّوَجَلَّ! Bless every Muslim with obedient offspring! Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the green dome while we are beholding the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, burial in Jannat-ul-Baqī', and the neighbourhood of Your beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnah, answer all of our lawful Du'ās."

Then read the following couplet:

Jis kisī nay bhī Du'ā kay wāṣṭay yā Rab عَزَّوَجَلَّ kahā

Kar day pūrī ārzū har baykas-o-majbūr kī

"Yā Rab عَزَّوَجَلَّ whoever requested for supplications

Fulfil his Du'ā's and relieve him of all his complications."

أَمِين بِجَاهِ النَّبِيِّ الْأَمِين صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following Āyah as part of the Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

Read any Durūd.

Read the following Āyah to finish Du'ā:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

In order to achieve maximum benefit from Dars, sit down and warmly meet everyone. Make some new Islamic brothers sit around you and explain to them the blessings of acting upon the Madanī In'āmāt and travelling with the Madanī Qāfilāh.

Tumhāyn ay Muballigh yeh mayrī Du'ā hay

Kiyay jāo tay tum taraqqī ka Zīnah

*O Muballigh! For you, it is my prayer
May you keep ascending success-stair!*

Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ, Forgive me and all those giving and listening to at least two Dars everyday from Fazān-e-Sunnat (one in home

and the other at schools, Masājid, homes and busy places etc.) and make us well-mannered.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujhay Dars-e-Faizān-e-Sunnat ki Taufiq

Milay din mayn do martabaḥ Yā Ilāḥī عَزَّوَجَلَّ

Bless me with this ability

May I give Dars daily O Almighty عَزَّوَجَلَّ!

Delivering Bayān is Ḥarām for the One Not an Islamic Scholar

Question: Can the Islamic sister who is not a scholar deliver Bayān in the Ijtimā' (congregation) of Islamic sisters?

Answer: The one not possessing enough knowledge should not deliver religious Bayāns. Therefore, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says in Fatawā-e-Razawīyyah in volume 23 on page. 378 'The permission from Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most important in delivering Bayān and in every other matter. It is Ḥarām for the one not having enough knowledge to deliver Bayān and listening to such a Bayān is also not permissible. Allah عَزَّوَجَلَّ forbid, if someone is a religious bigot, he is the puppet of Satan, and listening to his talk is rigidly Ḥarām (he must be prevented from delivering Bayān in Masjid), if somebody's Bayān causes heresy, the Imām and other

responsible people have the right to prevent such a person. However, no body has the right to stop a Sunnī scholar, who has correct beliefs, to deliver Bayān. Allah ﷻ says in Para 2 Sūrah Baqarah, Āyah 114.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ

And who is more unjust than him who prevents the Name of Allah ﷻ to be mentioned in His Masājid.

(Fatāwā-e-Razawīyyah, Vol. 23 page 378)

The Definition of Islamic Scholar

Question: Is it necessary to pass Dars-e-Nizāmī for becoming a Muballigh (preacher)?

Answer: Neither passing Dars-e-Nizāmī is a pre-condition nor its mere degree is enough for becoming an Islamic scholar; instead, knowledge is needed. According to the definition put forward by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, an Islamic scholar is the one who is not only aware of all the beliefs completely and consistently, but is also able enough to find out rulings from books without anyone's help. Knowledge can also be acquired by studying books and listening to scholars' speeches etc.

(Talkhīṣ az Aḥkām-e-Sharī'at, part 2, page 31)

We learnt that neither the degree of Dars-e-Nizāmī is necessary nor it is enough for becoming an Islamic scholar; similarly, knowing different languages such as Arabic or Persian etc. is

not a precondition. Instead, knowledge is prerequisite. Therefore, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, 'There is no importance of degree at all; a number of degree-holders have no knowledge and they are not able enough to become even the students of those who don't have any degree; knowledge is necessary.' (*Fatāwā-e-Razawīyyah*, Vol 23, page 683)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One can get the honour of becoming an Islamic scholar by acquiring knowledge about necessary beliefs and deeds reading and comprehending many books published by Maktaba-tul-Madīnāh in Urdu such as Fatāwā-e-Razaviyyah Sharīf, Bahār-e-Sharī'at, Qānūn-e-Sharī'at, Niṣāb-e-Sharī'at, Mira-tul-Manājih, 'Ilm-ul-Quran, Tafsīr-e-Na'imī and Iḥyā-ul-Ulūm. Asking and consulting scholars is also a way of enhancing knowledge. Apart from acquiring knowledge through the aforementioned books, passing Dars-e-Nizāmī will further enhance skills and expertise.

The Way of Delivering Bayān for the One Not an Islamic Scholar

Question: Is there any possible way of delivering Bayān for the one who is not an Islamic scholar?

Answer: There is an easy way of delivering Bayān for the one not a scholar; he should get necessary pages from the books of Sunnī scholars photocopied, paste them in his/her diary and read them out. Such a person should not deliver anything without reading from these pages. Moreover, he is not allowed

to give exegesis of any Āyaḥ or Ḥadīṣ on the basis of his personal opinion because Tafsīr-e-Birrāye¹ (explanation on the basis of opinion) is Ḥarām. By Shari'ah, it is not permissible to derive any ruling, even if it is correct, from an Āyaḥ or comment on a Ḥadīṣ on the basis of guess.

The saying of Muṣṭafā ﷺ, 'The one giving the exegesis of the Quran without knowledge should make the Hell his abode.' (*Tirmizī, volume 4, page 439*) Guiding about the matter of non scholar's Bayān, A'lā Ḥaḍrat Maulānā Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عليه says, 'If the one who is ignorant but able to read Urdu, reads out the book of an Islamic scholar without adding anything personally, there is no harm in it.' (*Fatāwā-e-Razawīyyah, Vol. 23, page 409*)

Important Instructions for Muballighīn (Preachers)

Question: Some of the Muballighīn and Muballighāt of Dawat-e-Islami deliver Bayān orally; what instructions would you give to them?

Answer: If they are Islamic scholars; it does not matter; if not so, they should act upon the forgoing ruling that they have to deliver Bayān reading out the writings of scholars only. If the responsible Islamic brothers of Dawat-e-Islami found someone who is not a scholar delivering Bayān orally in Sunnah-inspiring Ijtima', they should stop him/her. All such preachers and orators

¹ The one commenting on the Quran through his opinion is the person who comments on the Quran on the basis of his intellect and guess without any Shari proof and authentic reference.

who are not scholars should not deliver Bayān and religious speeches verbally. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, 'It does not harm if the one ignorant but able to read Urdu reads out the book of a scholar without adding anything personally.' He further says, 'The ignorant person's delivering Bayān is Ḥarām and listening to his Bayān is also Ḥarām, and the Muslims have the right; rather, it is obligatory for them to prevent him because preventing such a person is like preventing evils, which is Wājib (necessary).'

Can Women Listen to the Bayān of a Muballigh (Male Preacher) through VCD?

Question: Can Islamic sisters listen to the Bayān of a Na-Maḥram Muballigh through Madanī Channel or VCD? Isn't it immodesty?

Answer: There is a difference between immodesty and Islamic sisters' watching and listening to the Bayān of a Na-Maḥram preacher. If an Islamic sister sees a Na-Maḥram man, there is some leniency in this regard with the particular permission of Shari'ah. According to Bahār-e-Shari'at published by Maktabatul-Madīnah, (on page 86, volume 10) 'If the woman is sure that she would not feel lust, her seeing a Na-Maḥram man is like a man's looking at another man; however, if there is even a doubt of lust, she must not look. (*Ālamgīrī, volume 5, page 327*) Therefore, Allah عَزَّوَجَلَّ forbid, if she feels sinful attraction while watching even Madanī Channel or a VCD, she must give it up

repenting immediately. I would suggest that as long as possible, Islamic sisters should avoid seeing the Muballigh whether he is young or old because it is a very crucial era. However, she can see an aged scholar, an unattractive old man and her aged Peer Sahib or Murshid (provided she could avoid seeing other men around him) because it does not seem objectionable. Even then if Satan tries to arouse feelings, she is not to see any longer and go elsewhere.

Should Woman See the VCD of a Na'at Reciter

Question: Should Islamic sisters listen and watch even a young Na'at reciter through Madanī Channel or VCD?

Answer: It goes without mentioning that a young Na'at reciter looks more attractive than an old one; then he also tries to attract attention by moving his hands and face in different styles, and above all, the melodiousness of voice impresses others like a magic. In this situation, perhaps only a Waliyyah could save herself from sinful thoughts. Not to speak of watching, I would advise my Madanī daughters not to even listen to the audio cassettes of a young Na'at reciter, as it is also risky. According to Ṣaḥīḥ Bukhārī, Rasūlullāh ﷺ had a Hudī Khuwān (the person reciting couplets to make the camels run fast through the effect of the couplets and his pleasant voice) whose name was Anjashaḥ رضى الله تعالى عنه. He had a melodious voice. (Sayyidunā Anjashaḥ رضى الله تعالى عنه recited some couplets on the occasion of a journey during which some women also accompanied the Holy Prophet ﷺ). The

Holy Prophet ﷺ said to him. ‘O Anjashāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ! in low voice, in case you break the fragile bottles.’ (*Bukhārī volume 4, page 158, Ḥadīṣ 6211*)

Commenting on the foregoing Ḥadīṣ, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ says, ‘The Holy Prophet ﷺ meant that some women are also accompanying me during the journey; their hearts are delicate like a fragile bottle, pleasant voice will impress them and they can be motivated towards sins due to singing, therefore, stop singing.’ (*Mirā’āt, volume 6, page 443*)

However, there is probably no risk in listening to the Na’ats of a deceased Na’at reciter, but even now if Satan tries to make you feel sinful imagination, turn the tape off immediately repenting.

Eight Madanī Pearls about Menses and Nifās¹

(Post-Natal Bleeding)

1. Islamic sisters can deliver Bayān and Dars in the state of menses and Nifās, they can touch Islamic books as well. However, it is Ḥarām to touch the Quran with hand, fingertip or any part of the body. Further, if any Āyah of Quran is written on a piece of paper, nothing else is written, it is not allowed to touch it from any side or any corner.

¹ The blood coming of a woman’s vagina after delivery.

2. Reading and touching the Quran is Ḥarām in the state of menses and Nifās. There is the same ruling in case of reading or touching the translation of the Quran in English, Urdu or any other language. *(Bahār-e-Sharī'at, part 2 page 49 and 101)*
3. If the Quran is in a box, there is no harm in touching the box; similarly, it is permissible to hold the Quran with such a cloth etc. which neither you are wearing nor in which Quran has been wrapped. Touching the Quran with your sleeve, shawl (which is on your head or shoulder) is Ḥarām. *(Bahār-e-Sharī'at, part 2, page 48 and 101)*
4. There's no harm in reciting the Āyah of Quran with the intention of supplication or getting blessing i.e. reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ with the intention of gratitude or reciting اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ after the sneeze is allowed. Likewise, listening to any bad news, saying اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ or reading Sūra-e-Fātiḥah, Āyat-ul-Kursī, last three ayahs of Sūra-Ḥashr from هُوَ اللّٰهُ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ to the end of Sūraḥ with the intention of glorification is also allowed. Similarly, she can read all the three Quls with the intention of glorification without the word "قُلْ." She cannot read with the word "قُلْ" even with the intention of glorification because it will be regarded the recitation of Quran, intention (of mere glorification) is not valid in this case. *(Bahār-e-Sharī'at, part 2, page 48 Maktaba-tul-Madīnah, Karachi)*

5. Except the Quran, there's no harm in reading all the invocations, Żikr, Durūd, Salāms, Na'ats, reply to Azān etc. She can attend an Ijtima' (congregation) of Żikr, and can conduct it as well. However, it is better to make Wuḍū or clean the mouth before performing these acts. If she performs these acts even without Wuḍū etc. it does no harm.
6. It should be particularly kept in mind that offering Ṣalāh or having fast is Ḥarām during these days. (*Baḥār-e-Sharī'at, part 2, page 102, 'Ālamgīrī, volume 1, page 38*)
7. She must not offer Ṣalāh during these days even due to considerateness as some scholars say 'offering Ṣalāh deliberately without Wuḍū and without any Shar'ī exemption is Kufr (disbelief) provided one commits this act considering it permissible or making a fun of Ṣalāh.' (*Minah-ur-radah lil Qari page 468, Dar-ul-Bashair-ul-Islamia, Beirut*)
8. There is no need to offer the Ṣalāh missed during these days; however, it is Farḍ (obligatory) to observe the fasts left during this period. (*Baḥār-e-Sharī'at, part 2, page 102, Dur-e-Mukhtār, volume 1 page 532*) Nafl (supererogatory) fasts are unlikely to be accepted unless the missed obligatory fasts are observed. For detailed information, study Baḥār-e-Sharī'at, Volume 2 page 91 to 109 (published by Maktabatul-Madīnah). (It is not only my request but also my strict advice to every Islamic sister.)

Important Madanī Pearls about Pardaḥ (Veil)

Observe Pardaḥ (veil) with all of your paternal and maternal cousins, brother-in-law, the husband of your mother's sister, that of your father's sister and that of your own sister and even your Na-Maḥram Murshid. Further, there is Pardaḥ between man and his aunts (except the sister of his father and that of mother), sister-in-law (both the sister of his wife as well as the wife of his brother). There is the commandment of Pardaḥ between called¹ brother and sister, called mother and son, and called father and daughter. There is Pardaḥ (veil) even with the adopted child (when he becomes rather mature); however, there is no Pardaḥ if the adopted child suckled the woman or her mother within the age of two years. Therefore, the woman should suckle the adopted child or make her real daughter or her real sister or her maternal niece (the daughter of her brother or sister only) suckle the child within the age of two years (according to Ḥijrī calendar) in such a way that milk goes down from the throat of the child. In case of suckling the child in the afore-mentioned way, Pardaḥ will not be obligatory with those who have a relationship on the basis of suckling the child. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, 'it is appropriate to have Pardaḥ in youth or for fear of heresy because people do not regard it (relation by suckling) so firm.' (*Fatāwā-e-Razawīyyah*, Vol. 22, page 235, *Razā Foundation Lahore*) It should be kept in mind

¹ Called brother and sister, mother and son and father and daughter are such people who do not actually have blood-relation. Instead, they treat each other like brother and sister etc. due to a type of friendship. In fact, they are not real brother and sister etc. at all. Sharī'ah does not endorse such relations.

that though it is Ḥarām to suckle the baby after the age of two years (according to Ḥijrī calendar), however, if she suckles the baby up to the age of two and a half (2½) years, Raḍā't (relation by suckling) will be valid. For detailed information, read the chapter of Raḍā't (relation by suckling) from Bahār-e-Sharī'at, Vol. 7. Further, do study the booklet 'The Injured Snake.'

Say my Salām to your family-members and request them to pray Allah عَزَّوَجَلَّ to bless me with Madīnaḥ, Baqī', and forgiveness without accountability. You are also requested to make supplications for me.

والسلام مع الأكرام



26th Zul Hajja-tul-Haram 1429 Hijri

December 25, 2008

Eight Madanī Activities

(For Islamic sisters)

By: Markazī Majlis-e-Shūrā (Central Advisory Body)

(1) Individual Effort (2) Home-Dars (3) Cassette-Bayān (4) Madrasa-tul-Madīnāh (for adult Islamic sisters) (5) Weekly Sunnah-inspiring Ijtimā' (congregation) (6) Area-visit for call towards righteousness (7) Weekly Training Session (8) Madanī In'āmāt.

1. Individual Effort

Making individual effort, make new Islamic sisters join the Madanī environment. Enhance the Madanī working of Dawat-e-Islami by enabling and entrusting them with giving Dars, Bayān and teaching the Quran. The Islamic sisters who used to attend the Ijtimā' (congregation) but do not do any more, need your especial attention. Making efforts individually, make them join Dawat-e-Islami again. Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat 'Allāmah Maulānā Muhammad Ilyās 'Aṭṭār Qādirī رَحْمَةُ اللهِ عَلَيْهِ says, **"99 % Madanī work of Dawat-e-Islami is possible through individual effort."**

2. Home-Dars

In order to develop Madanī environment at your home, make arrangements to give at least one Dars daily from Faizān-e-Sunnat at your home. (Na-Mahram should not attend this Dars).

Dars can also be given through the booklets of Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ in connection with appropriate occasions. (The duration of Dars should be 7 minutes. See the method of Dars in this booklet).

3. Cassette-Bayān

Every Islamic sister should listen to one Bayān (or Madanī Muḥākaraḥ) daily delivered by Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ or other Muballighīn (preachers) either individually or with other family-members (*but Na-Maḥrams should not be present*). Hold cassette Ijtima' once a month in weekly Sunnah-inspiring Ijtima' and weekly training session; once a week in Madrasa-tul-Madīnāḥ for adult Islamic sisters and hold it daily in Jāmi'a-tul-Madīnāḥ. I am immensely happy with those listening to the cassette of a Bayān or that of Muḥākaraḥ daily.

4. Madrasa-tul-Madīnāḥ (for Adult Islamic Sisters)

Make arrangement for at least one Madrasa-tul-Madīnāḥ in a Żāilī Ḥalqah.

The target of the Islamic sisters learning in Madrasa-tul-Madīnāḥ (adult): at least 12 Islamic sisters, Madrasa-tul-Madīnāḥ (for adult Islamic sisters) can be held at any time from 8 a.m. to the time of 'Aṣr-Ṣalāḥ at any proper place with the observance of Pardaḥ. The duration should be up to 1 hour 12 minutes at the most. In addition to teaching the Quran with correct pronunciation, teach the Islamic sisters the method of Ṣalāḥ, Wuḍū, ritual bath, Sunnah, supplications and other Shar'ī

matters relating to women, not orally but by reading from the books published by Maktaba-tul-Madīnah, such as the *Ṣalāh of Islamic Sisters*, *Heavenly Ornament* and the *Laws of Ṣalāh*. Hold Madrasa in conformity with the Madanī pearls (rules) laid down for Madrasa-tul-Madīnah (for adult Islamic sisters).

5. Weekly Sunnah-Inspiring Ijtimā'

With the permission of Islamic brothers' Majlis-e-Mushāwarat of the city, hold weekly Sunnah-inspiring Ijtimā' at a proper place with Pardāh on any fixed day of the week at Zāilī Ḥalqāh, 'Alāqāh or city level. Hold Ijtimā' at a fixed day and pre-set time.

The Target of the Islamic Sisters Attending the Ijtimā'

At-least 12 Islamic sisters from each Zāilī Ḥalqāh should attend the Ijtimā' whose duration can be up to 2 hours at the most. Hold the Ijtimā' in conformity with the Madanī pearls¹ laid down for Ijtimā'. Islamic sisters are not allowed to use mike, megaphone, CD player and echo-sound etc.

6. Area-Visit for Call towards Righteousness

Determining any day of the week, get the privilege of participating in area-visit for call towards righteousness at different places (there should be at least 7 Islamic sisters one of whom must be aged.) Carry out call towards righteousness for

¹ i.e. rules formulated by Markazī Majlis-e-Shūrā.

30 minutes around your Żailī Ḥalqaḥ or Ḥalqaḥ going to different houses in the state of Pardaḥ. Then, hold an Ijtimā' at a predetermined place and time in conformity with the rules laid down by Markazī Majlis-e-Shūrā (duration 63 minutes). All the Islamic sisters have to reach their homes before the Azān of Maghrib winding up all the Madanī activities.

7. Weekly Training Session

Determining any day of the week with the prior permission of the Islamic brothers' Majlis-e-Mushāwarat of the city, make arrangement for training session at Ḥalqaḥ, 'Alāqaḥ or city level (duration is two hours at the most.) Hold training session at a predetermined day, time and at permanent location with the facility of Pardaḥ. Teach the method of Ṣalāḥ, fast, Wuḍū, ritual bath, Sunnaḥ, supplications, Shar'ī matters of women, method of Dars and Bayān and terms used in Dawat-e-Islami with correct pronunciation according to the rules put forward by Madanī Markaz. Further, make the Islamic sisters learn the invocations mentioned in Shajara-e-'Aṭṭāriyyaḥ and persuade them to enhance the Madanī activities of Dawat-e-Islami through individual effort. Explaining the eight Madanī works, entrust them politely with any appropriate responsibility. Besides, groom Islamic sisters in accordance with the Madanī pearls (rules and instructions) issued by Amīr-e-Aḥl-e-Sunnat وَامْرَأَتُ بَرَكَاتُهَا الْعَالِيَةِ and Majlis-e-Shūrā. The target for the participation in the training session is at least 7 Islamic sisters from each Żailī Ḥalqaḥ.

8. Madanī In'āmāt

63 Madanī In'āmāt proposed by Amīr-e-Ahl-e-Sunnat وَأَمْرٌ بِرِجَالِهِمُ الْعَالِيَةُ is an excellent recipe for obtaining piety. Therefore, fill in the booklet of Madanī In'āmāt at a suitable fixed time pondering that how far you acted according to them that day. Submit your filled booklet of Madanī In'āmāt to the relevant responsible Islamic sister of your area by the 10th of each Madanī (Ĥijrī) month. Moreover, persuade other Islamic sisters to act upon the Madanī In'āmāt with the help of the book 'Madanī Gift' published by the Maktaba-tul-Madīnah. Every Islamic sister should struggle to get the honour of becoming the Ajmaīrī, Baghdādī, Makkī and Madanī daughter of 'Aṭṭār¹. Distribute at least 26 booklets of Madanī In'āmāt every month among the Islamic sisters, and try to receive them the next month acting upon the Madanī In'ām of making individual effort. Target for each Żailī Ḥalqaḥ is 12 booklets.

Emphatic Instruction

Deliver every sort of Bayān reading from your diary in conformity with Madanī pearls; it is strictly forbidden to deliver Bayān orally.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ See its details in the booklet of Madanī In'āmāt.

Twenty-five Specialities of ‘Āshūrāḥ

(1) The repentance of Sayyidunā Ādam عَلَيْهِ السَّلَام was accepted on the 10th of Muḥarram. (2) Ādam عَلَيْهِ السَّلَام was born on this day and (3) he عَلَيْهِ السَّلَام entered Heaven on this day. (4) On this day the ‘Arsh, (5) Kursī, (6) sky, (7) earth, (8) sun, (9) moon, (10) stars and (11) Heaven were created. (12) Sayyidunā Ibrāḥīm عَلَيْهِ السَّلَام was born. (13) He عَلَيْهِ السَّلَام was saved from the fire on this day. (14) Sayyidunā Mūsā عَلَيْهِ السَّلَام and his Ummaḥ were saved and pharaoh was drowned along with his people on this day. (15) Sayyidunā Isa عَلَيْهِ السَّلَام was born on this day. (16) He عَلَيْهِ السَّلَام was raised up to the skies on this day. (17) Sayyidunā Nūḥ’s عَلَيْهِ السَّلَام ark settled at Koh-e-Jodi (a hill). (18) A great kingdom was bestowed upon Sayyidunā Sulaymān عَلَيْهِ السَّلَام on this day. (19) Sayyidunā Yūnus عَلَيْهِ السَّلَام was brought out of the whale’s stomach on this day. (20) Sayyidunā Ya’qūb عَلَيْهِ السَّلَام gained his eye-sight back on this day. (21) Sayyidunā Yusuf عَلَيْهِ السَّلَام was taken out from the deep well on this day. (22) Sayyidunā Ayyūb’s عَلَيْهِ السَّلَام pain disappeared on this day. (23) Rain descended from the sky for the first time on this day. (24) The fast on this day was famous even among previous Ummaḥs. It is even said that the fast on this day was Farz before the blessed month of Ramadan; then it was cancelled. (*Mukāshafa-tul-Qulūb*, P311) (25) On this day of ‘Āshūrāḥ, Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ his family and companions were all brutally martyred on the plains of

Karbala after facing three consecutive days thirst and of starvation.

صَلَّى اللّٰهُ عَلٰى عَلٰى مُحَمَّد

صَلُّوْا عَلٰى الْحَبِيب

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اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِهِٖ وَسَلَّم اِنَّكَ اَعْلَمُ بِالْمُنَافِقِ الَّذِي يُسَمُّهُ النَّاسُ الْمُنَافِقَ الرَّجِيْزَ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنَّ خَاءَ اللَّهِ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنَّ خَاءَ اللَّهِ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنَّ خَاءَ اللَّهِ عَزَّوَجَلَّ**.



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